

*A crown of righteousness the reward  
of christian fortitude.*

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A FUNERAL  
**SERMON**

On the late

*Lord Vis.* BARRINGTON:

Preached at


Farringdon and Becket,

*December* the 29th, 1734.

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By ROBERT MACKEWEN, M. A.

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AT FURNACE

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On the late

1847



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December the 20th 1734

ROBERT MACKEWENNA

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T O

The Right HONOURABLE the  
*Lady Viscountess Barrington,*

The following

DISCOURSE

Is humbly

INSCRIBED,

BY

Her LADYSHIP'S

most Dutiful and

Obedient Servant,

*Robert Mackenzie.*

A 2

THE RIGHT HONOURABLE THE  
LADY VISCOUNTESS BARRINGTON

TO

The Right Honourable the  
Lady Viscountess Barrington

The following

DISCOURSE

Is humbly

INSERIBED

BY

Her Ladyship's

most Dutiful and

Obedient Servant,

Robert Blackmore.

A 2



## 2 TIM. iv. 7, 8.

*I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: And not to me only, but unto all them also that love his appearing.*

**T**HIS is generally thought to be the last epistle that *St. Paul* wrote when he was in prison at *Rome*, the destin'd victim of *Nero's*, or his *Lieutenant's* cruelty. It contains the noblest incentives to *Timothy*, to improve his gifts and talents, and directions how to behave under the various occurrences of life; particularly, the opposition and persecution he might expect from several sorts of men.

In

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In this last chapter St. *Paul* charges him in the most solemn manner, to prove himself a faithful evangelist. And that he might inspire him with the greater resolution and fortitude, he, by a very natural and beautiful transition, gives him occasion to review the history of his own life and conduct, that he might be inflamed with a strong desire of imitating so bright a character; especially as *Paul's* expectations and prospects were infinitely greater than the sufferings of his past life: And this he does with the most affectionate sincerity, in the spirit of a departing father, solicitous for the honour and felicity of his beloved son. *For I am ready to be offer'd up, and the time of my departure is at hand. I have fought a good fight, &c.*

In discoursing on this subject, I will endeavour,

I. To explain the terms of *fighting the good fight, and finishing the course, and keeping the faith.* And,

II. To

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II. To shew what is meant by that *crown of righteousness* which the apostle expected. And,

III. I will consider the *time* when the Lord the righteous judge, is to reward his faithful servants with this crown. And,

IV. I will attempt an application suitable to the occasion.

I am first to explain the terms by which St. Paul describes his past conduct.

I. It is common with this author to use terms of art to express his thoughts, and illustrate his subject; and here he uses military terms, or rather such as alluded to the olympick games, wherein the combatants who excelled in strength, dexterity, or swiftness, were honour'd with a crown; the reward of their merit, and ensign of their victory. And therefore he preserves the same allusive stile in the eighth verse, calling his reward a *crown of righteousness*. These

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*metaphorical* and *agonistick* terms were, doubtless, well known to *Timothy*, and might be more striking to his youth, than another manner of expression; which shews that *St. Paul* knew mankind, and was a master of fine writing.

*I have fought a good fight.* If ever any person could say so, *St. Paul* was the man: For never was any man engaged in a better and more honourable cause; never did any man defend it in a more heroick and laudable manner. No man ever discover'd greater intrepidity, or greater patience. Of this his conduct before the *Jewish* sanhedrim and *Roman* governors, and the travels and persecutions he underwent, are manifest instances. He had a very liberal education; was a great proficient in *Greek* and *Roman* literature, and was perfectly instructed in the christian scheme; and he acquitted himself with a becoming zeal, and true magnanimity in defence of the christian religion; which had wisdom and goodness for its advocates; was exceedingly amiable and



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attractive, worthy of God, and useful to mankind. He was not ashamed to vindicate the cause of Christ, the cause of truth, virtue, liberty, even at *Rome*, the metropolis and mistress of the world; where human learning was in the highest perfection; where majesty appear'd in all its grandure and terror; and where all things moved according to *Cæsar's* absolute will: And as he was indowed with abilities and resolution to assert it, he esteemed it his greatest dignity and glory to suffer for it.

The account which we have of *St. Paul's* life, after his conversion, is an history of various persecutions, and affords us an instance of the greatest fortitude that, perhaps, is to be met with in the records of time. I cannot help mentioning what he says to this purpose<sup>a</sup>, comparing himself with those who assumed undue honours: *Are they ministers of Christ? I am more: In labours more abundant, in stripes above*

<sup>a</sup> 2 Cor. xi 23, &c.



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measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack: A night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. The God and Father of our Lord Jesus Christ knoweth that I lye not. We wrestle not, says he, in another place, against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world, against spiritual wickednesses in high places. What force must the precepts of this excellent apo-

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apostle receive from his own bright example? For the review of his past life filled his mind with raptures of holy joy. He had maintained a conflict against the powerfulest opposition, with the greatest fairness, integrity, and fortitude. The cause in which he was embarked, he defended in a manner worthy the dignity of human Nature; and was not to be moved from what was just and right, by the favour or displeasure of men of corrupt minds. The consciousness of his inflexible attachment to the interest of religion and virtue, and his vigorous efforts to promote it, at the hazard of his own happiness, liberty, and life, was a ground of the highest satisfaction, and of saying with the greatest justness and propriety, *I have fought a good fight. I have finished my course.* He means the terms of his conflict; alluding still to the olympick games, one of which was races. I have encounter'd my antagonists, maintained the dispute, and finished my

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course, and am entitled to the victor's reward. This is a manner of expression which *St. Paul* often uses, to represent the difficulties to which the love of truth, and the practice of virtue may expose us: Thus, <sup>b</sup> *Know ye not that they who run in a race, run all, but one receiveth the prize, so run that ye may obtain.* He says, *I went up to Jerusalem by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them who were of reputation, lest, by any means, I should run, or had run in vain.* And, <sup>c</sup> *Let us run with patience the race that is set before us.* So that by *finishing his course*, *St. Paul* means his active, steady, and indefatigable pursuit of truth, virtue, and piety, or perseverance in the ways of religion. His regard to the honour of God, and the good of mankind, made him surmount every danger and opposition: His sense of gratitude to the saviour of mankind,

<sup>b</sup> 1 Cor. ix. 24.

<sup>c</sup> Heb. xii. 1.

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inspired him with renewed courage to combat the passions and prejudices of various sorts of persons, that would have prevented his spreading the knowledge of christianity in the world: His principles were rational and just, and no consideration whatsoever, could divert him from the pursuit of what was right, or make him betray or give up the cause of christianity: *He stood fast in the liberty wherewith Christ had made him free, and would not be entangled again with the yoke of bondage*; though attacked by the artifice, malice, and united persecuting powers of *Jerusalem* and *Rome*. And his unwearied endeavours to give men just apprehensions of the extent and nature of the Messiah's kingdom, consisting in real piety and virtue, and to prevail with them to a suitable practice, which were the views of his being called to be an Apostle, gave him a very rational pleasure at the close of his days: *I have finished my course.*

The



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The last expression, by which St. *Paul* describes his conduct, is keeping the Faith; *I have kept the faith*. The term *faith* has various significations; sometimes it stands for the *gospel*; sometimes for a bare *persuasion* of mind; sometimes for *sincerity*, and an openness to conviction upon sufficient evidence; sometimes for *fidelity*, &c. I apprehend it must be taken here in the last sense; and that when St. *Paul* says, *I have kept the faith*, he alludes still to the olympick games, as would become an accurate writer. And though we do not find τὴν πίστιν τελῆσθαι, used as a *term of art* in Scripture; yet, it seems, it is so used by *Demosthenes*, in speaking of a Person who had engaged in those games, and had *faithfully* discharged the trust reposed in him, and won the prize: Nor is it improbable, but that St. *Paul* might have had a regard to this author's sense of the phrase: But though we cannot shew the propriety and accuracy of any  
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expression, in an ancient writer of ability and integrity, it would be very unreasonable to conclude, he wanted that propriety and accuracy ; since it may be owing to our own ignorance of ancient customs, idioms of language, &c. However, we may fairly take *St. Paul's* meaning to be this : I have faithfully discharged the trust committed to me, and shewn the utmost *fidelity* in my warfare ; I have neither through cowardice, treachery, or corruption, or any motive whatsoever, transgressed the rules of my commission, betrayed or given up my master's interest, or acted a dishonourable part. It is a distinguishing excellence in *St. Paul's* character, that he was always steady and faithful in maintaining and promoting the honour and interest of Christ's kingdom, and the just and natural rights of his subjects. *We preach not our selves*, says he, *but Christ Jesus the Lord ; and our selves your servants for Jesus sake : We are not as the many, who*  
cor-

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*corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ<sup>d</sup>.* He was indeed represented by his adversaries, the false Apostles and craftsmen of the world, who were swayed by a lust of power and domination over the liberties and consciences of men, in the most odious and unpopular light; but the sense of his own *fidelity* supported him under the most inhuman treatment. *We are troubled, says he, on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.—For which cause we faint not.—For our light affliction,—worketh for us a far more exceeding and eternal weight of glory.* He had a firm persuasion of the truth, excellence, and usefulness of christianity, which made him incapable of sacrificing his sentiments to any temporal views or expectations; or of complying with the corrupt taste of the times, in

<sup>d</sup> 2 Cor. ii. 17. iv. 5.

prejudice of so good a cause: And he verified the truth of the apostle Paul's words, *Whosoever will live godly must suffer persecution.* In a word, he vigorously and faithfully improved his talents, and executed his commission to the honour of God, and the good of mankind. *I have fought a good fight, I have finished my course, I have kept the faith.* I proceed,

II. To shew what is meant by that *crown of righteousness* which St. Paul expected: *Henceforth there is laid up for me a crown of righteousness.*

As he had described his conduct in metaphorical terms, he very beautifully preserves the same stile, in representing his reward. The victors at the olympick games, and in war among the Greeks and Romans, were entitled to, and honoured with a crown. Now, says St. Paul, as I have acted a worthy and laudable part, in fighting a good fight, finishing my course, and being faithful

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to the confidence reposed in me, I shall be dignified and distinguished with a crown of infinitely greater value than what this world can confer: *I have not run in vain, neither have I labour'd and been faithful in vain*; for I shall be rewarded with a crown of righteousness. This is an expression that often signifies the future reward of the faithful servants of God; and with great justness and propriety, since a crown is the highest mark of honour and distinction among men. It implies all that glory and happiness which St. Paul expected in the other world, and imports the same with eternal life. Thus St. James<sup>c</sup>, *Blessed is the man that endureth temptation; for being approved, he shall receive the crown of life, which the Lord hath promised to them that love him.* And, *When the chief shepherd shall appear, ye shall receive a crown of glory, that fadeth not away*<sup>f</sup>. And, *Be thou faithful unto death, and I will give thee a crown of life*<sup>g</sup>. It is called

<sup>c</sup> Chap. i. 12.

<sup>f</sup> 1 Pet. v. 4.

<sup>g</sup> Rev. ii. 10.



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a crown of righteousness because it is a just reward, or as it is the reward of righteousness, or a course of religion and virtue; and the prospect filled St. Paul's mind with unspeakable satisfaction. I am,

III. To consider the *time* when the Lord, the righteous judge, is to reward his faithful servants with this crown: *Which the Lord shall give me at that day; and to all them that love his appearing.*

By the Lord, the righteous judge, St. Paul means Jesus Christ: For the Father judgeth no man, but hath committed all judgment to the Son, who is ordain'd of God to be the judge of the quick and the dead.

By *that day*, he undoubtedly means the day of judgment and retribution; when all that are in the graves shall hear his voice, and come forth. St. Paul uses the expression in this sense: *I am persuaded that he is able to keep that which I have committed to him unto that day*<sup>b</sup>. And,

<sup>b</sup>-2 Tim. i. 12.



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*The time is come that the dead shall be judged; and that thou should give rewards to thy servants the prophets, and to the saints<sup>i</sup>. And, When Christ who is our life shall appear, then shall you appear with him in glory<sup>k</sup>. And this is farther evident from St. Paul's putting all the hope of good men upon the resurrection: If the dead rise not, then is not Christ raised.—Then is your faith vain; you are yet in your sins.—Then they also who are fallen asleep in Christ are perished. That day respects the time of reviviscence, when the Lord himself shall descend from heaven with a shout, and the voice of the archangel, and the trumpet of God: When the dead in Christ shall rise first; and those that are alive and remain, shall be caught up together in the clouds, to meet the Lord in the air. Then shall St. Paul, and every faithful servant of God, receive a crown of glory and immortality; when Jesus shall judge the quick and the dead*

<sup>i</sup> Rev. xi. 18.

<sup>k</sup> Col. iii. 4.

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*at his appearing, and his kingdom.* The love of truth, and the practice of virtue, will entitle them to a crown of righteousness; and they shall shine as the brightness of the firmament, and as the stars of heaven, for ever and ever.

And now having explained and illustrated the terms of *fighting the good fight, finishing the course, and keeping the faith*; and shewn what is meant by that crown of righteousness St. Paul expected; and having consider'd the *time* when the faithful servants of God shall receive this reward; I am,

IV. To attempt an application suitable to the occasion.

Permit me only to observe, first of all, the great advantage of having just sentiments of religion and virtue; and the great wisdom of an inflexible attachment to them.

What sublime and rational pleasure must spring from a consciousness of having acted according to truth and light?

When

When no temptations of any kind have diverted a person from pursuing the most excellent and valuable objects with integrity and fortitude; when death, the great terror of human nature, is ready to put a period to his days, the objects of his hope and pursuit magnify and discover new excellencies: his future rewards become more bright and attractive; his reflections and prospects support his spirits: he is delighted with his wise choice, in espousing and asserting the noblest cause, that he has finished his course with fidelity, so much to the honour of God, virtue, and christianity; and that he is passing to a scene of endless peace and seraphick love, where he will have no more adversaries and dangers to encounter; where there will be no more treachery, envy, malice; no more pain, persecution, or death: In a word, where there will be no more misery, or state of trial, but truth and pleasure be inseparable. To have been engaged like *St. Paul*, in promoting true religion

religion and liberty, must abate the agonies of death, the grief of *private* friends, though the *publick* loss be great, and bring esteem and honour to a person's memory; and at last put him into the unalienable possession of a crown of life and ever-growing felicity. Who then would neglect a course of life, attended with such invaluable advantages? Who would not be ambitious of a *character* that will speak it self to survivors, as St. Paul did to his son *Timothy*; that refines and dignifies human nature, because it is rational and godlike. Whosoever loves truth, practises virtue in sincerity, and maintains his principles with christian fortitude, deserves this character; and may say, in his lower sphere, *I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me at that day, when the quick and the dead shall stand before his tribunal.* Then shall the friends of truth, religion,



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on, and liberty, meet again, and dwell for ever in glorious, angelic, immortal bodies, in the presence of God and the Lamb, when time shall be no more.

*Secondly*, We cannot but observe the superior excellency of the christian religion, in regard of the clearness of its discoveries, the greatness of its rewards, the eminent examples of virtue, and the consolations it affords. It has brought immortal life to light, when the world was wrapp'd up in almost impenetrable darkness: It has clear'd away idolatry and superstition, and ascertained *eternal life in heaven* to every sincere lover of truth and virtue: It proposes to our imitation the most amiable and shining instances of benevolence and fortitude, honour and usefulness: It supports us in adverse circumstances, by giving us just apprehensions of the perfections and providence of the supreme being, and a full assurance of glory and immortality: It enjoins nothing to be believ'd, but what is rational and worthy of God; nothing



to be practis'd, but what is true, venerable, just, pure, lovely, laudable, and virtuous. These things give us a divine lustre, and make us resemble the beginningless and infinite mind; whose peerless majesty conducts his own actions, by the unalterable rule of everlasting righteousness; which ought to be the rule of action to all his intelligent offspring, both upon the foot of *fitness* and *happiness*: For virtue is productive of happiness, and vice is productive of misery in the nature of things, as well as divine appointment: In a word, christianity addresses our hopes and fears in the most effectual manner, assuring us that the rewards and punishments of a future state, will be respectively proportion'd to the practises of men in the present world; and only requires integrity and resolution in order to our obtaining the happiness of heaven: But, if we be ashamed of the cause of religion and virtue, or be brib'd by fear, affection, or any motive whatso-

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ever

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ever to betray it, how shall we be seiz'd with horreur, to use the words of an excellent writer; "When lifting up our eyes to heaven, we shall see the judge of the world coming in the clouds, with power and great glory, and by his trumpet summoning the dead to judgment?" Since therefore we are favoured with so excellent a dispensation; animated with such attractive prospects, and bright examples of true *Heroism*, particularly our Saviour and his Apostles; are embarked in the noblest interest; and have a crown of life to win or lose: *Let us run with patience the race that is set before us, aspiring after the temper and complexion of heaven, and sacrificing every view to the hope of a glorious immortality: Let us fight the good fight, and lay hold on eternal life, which God that cannot lye hath promised.*

I have all along laid a restraint upon my affections, which would have broken forth in admiring expressions of the eminent

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ment worth, learning, usefulness, Christian fortitude, and the publick loss of that great and excellent person the late *Lord Viscount BARRINGTON*, whose death we lament; and which melancholy providence naturally directed my thoughts to the words of the text, as justly applicable to a person of the truest sentiments of religion and liberty, and the most vigorous and steady adherence to them.

I have not the vanity to pretend to set his character in a just light: This task is submitted to those, if there be any such, whose abilities are equal to it. However, I may be permitted to express my sincere esteem of a person whose memory I shall always highly esteem, and think it an honour and happiness to have had an acquaintance with him, and a share in his friendship. The benefit I have received from his instructive conversation and writings, and the particular confidence with which he was pleased to favour me, would make it unpardon-

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able ingratitude, not to endeavour to discharge this part of my duty and office, as well as I can; though his character may suffer by the attempt, 'till it have the finish'd touches of a masterly hand.

He was descended from worthy ancestors, eminent for their virtue and zeal for the cause of liberty; "Several of whom serv'd the *Kings of England* with honour<sup>1</sup>, as commanders in the wars of *Normandy*, when *Normandy* was annex't to the crown". He had a graceful person, a happy constitution, and an extraordinary genius, improv'd by a pious and liberal education: And, if I am not mistaken, it will hereafter be accounted an honour to *Utrecht*, where he finished his accademical studies, to have contributed to the forming so great a man: For he was a person of almost unequalled abilities, and many excellent and uncommon virtues: His great judgment, extensive knowledge, acute saga-

<sup>1</sup> The *States*.



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eity, and intense application, rendered him, perhaps, upon the whole, the most finished character in life.

His principles of christian and civil liberty were rational, demonstrative, and immoveable; and his happy faculty of communicating his thoughts upon any subject, made his conversation extremely agreeable and instructive to men of sense and taste. Such admirable talents could not long be hid; “ and therefore  
“ he had an early and strict friendship  
“ with several persons of the greatest  
“ rank, learning, and virtue, which he  
“ never sought; was made a commissio-  
“ ner of the *customs* in virtue of a pro-  
“ mise he never ask’d; and had several  
“ employments of honour and profit  
“ offered him, which he declined to ac-  
“ cept whilst the *occasional act* was in  
“ force. He was adopted without his  
“ knowledge, by two gentlemen of good  
“ estates, and the greatest worth, *Francis*  
“ *Barrington* of *Tofts* in the county of

“ *Essex*,



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" *Essex*, Esq; pursuant to whose settle-  
 " ment he took the name of *Barring-*  
 " *ton*; and *John Wildman* of *Becket* in  
 " the county of *Berks*, Esq; from a just  
 " persuasion of his inflexible attachment  
 " to the interest of religion and virtue  
 " in general, and the religious and civil  
 " liberties of his country; was chosen  
 " into parliament, by the town of *Ber-*  
 " *wick* upon *Tweed*, without a bribe;  
 " and was created a peer of *Ireland*, by  
 " the bounty of King *George* the first,  
 " against his will"; for his eminent  
 services and unshaken loyalty to the illu-  
 strious house of *Hanover*, and the *Brit-*  
*ish* constitution: The support of which,  
 with the extension of liberty and ratio-  
 nal religion, was the constant and noble  
 end of his thoughts and actions: And  
 therefore he was prevail'd upon, contra-  
 ry to his inclinations, and in apparent  
 prejudice to his health and affairs, to be  
 a candidate at the last election, and might  
 have been chosen, would his principles  
 have

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have permitted him to have given a *bribe* of forty pounds: But he had too strict a regard to the laws and interest of his country, to countenance corruption, and trifle with the sacredness of oaths. This may be ridiculed by a sort of men, but it will be a lasting honour to his memory, when they will be forgot, or only remembered for their infamy. He had indeed too high an idea of the moral character of men, which, though an instance of the uprightness of his own intentions, exposed him the more to their treacherous designs.

But, as eminent talents, virtues, and attainments, seldom fail of raising envy, it would be very unreasonable to form a character of him from the inhuman treatment he met with from various sorts of men; particularly the unprecedented censure which he unjustly underwent, and the mercenary scriblers employed against him.

He

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He will appear to every unprejudiced and discerning person, "to have been  
" govern'd by an earnest and steady love  
" of truth, liberty, his country, and  
" mankind, in all the different periods  
" and circumstances of his life; which  
" ought to be the chief objects of every  
" man's pursuit. To *these* he sacrific'd  
" not only his private interest, and the  
" most flattering secular views; but, as  
" is known to his intimate friends, even  
" his constitution".

He was a person of unlimited christian charity to men of all persuasions, free from every degree of superstition, and had the utmost abhorrence of all kinds of persecution, as perfectly anti-christian: He was always zealous to serve his friend, and ready to forgive injuries; which generous christian principle the worst treatment could never extinguish: His gratitude and generosity have many witnesses among the relatives and friends of his benefactors as well as others.

He

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He own'd no master but Christ in his church and kingdom, and maintained that revealed religion did not subvert, but assist natural : For these and the like sentiments, he was calumniated by the crafty, the ignorant, the envious, and bigotted; but his patience and fortitude will be admir'd by generations yet to come : For as no man knew better the true interest of virtue and his country, so none, perhaps, ever had greater resolution to promote it. This was well known to those who have had the honour of the greatest share of power and credit in the present, and two preceding reigns.

The years of his retirement were spent to the noblest purposes, the study of the sacred oracles; in which province he shin'd with a peculiar lustre. His profound skill and facility in handling these divine themes, by the happiest mixture of reason and oratory, was the admiration and delight of all that had a just



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relish of them: And, I speak it from knowledge, the contemplations which filled his own mind with the highest rational pleasure, were of the supreme Being, his moral government, particular providence and dispensations to mankind. We may view the picture of his mind in these pathetick and admirable lines, wrote to his son and heir, whom he tenderly lov'd, a few weeks before his death.

“ The study of morality (says he) is the  
 “ noblest of all other; those eternal  
 “ truths that regulate the conduct of  
 “ God and man. This alone can be  
 “ call'd the science of life; will instruct  
 “ us how to act in this scene with hap-  
 “ piness and usefulness; to leave it with  
 “ composure; and be associated in a fu-  
 “ ture and better state, to the best mora-  
 “ lists and philosophers that ever liv'd;  
 “ to the wisest men, and the greatest be-  
 “ nefactors of mankind; to confessors  
 “ and martyrs for truth and righteous-  
 “ ness; to prophets and apostles; to  
 “ che-

*late Lord Viscount Barrington.* 35

“ cherubim and seraphim; to the holy  
“ Spirit that searches and knows the deep  
“ things of God; to Jesus the media-  
“ tor of the new covenant; and to God  
“ the judge of all; who is before all,  
“ above all, and in us all.”

His first and steady view was always to truth and right; and his fine genius and just sentiments, gave him that distinguishing share in the esteem of the greatest and best men<sup>m</sup> this nation ever knew; which, together with his vindications of revelation and liberty, will make his name immortal.

His conjugal friendship and affection was inviolable and manly: He was a peculiarly kind and tender parent; and the principles of religion and liberty, which he took care to instil in the minds of his children and servants, with a suitable address and singular perspicuity, were

<sup>m</sup> *Wharton, Sommers, Lock, King, Cowper, Nevil, Burnet, Clarke, Newton, &c.* With many virtuous and shining characters that still adorn their country.

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just and rational, worthy of God, and the dignity of human nature: His ardent desire was, *that they might be saved and come to the knowledge of the truth,* and the love and practice of virtue: In a word, he was a strict observer of the laws of God and his country; a shining example of sobriety, regularity, and justice; a terror to *evil doers*; and a most assiduous and able patron of afflicted virtue, and the just and natural rights of mankind: *Religious without enthusiasm, zealous without bigotry, learned without pedantry.*

But he has finished his course with the greatest composure, in the fifty sixth year of his age; *he rests in the Lord, and his works follow him.*

The loss is great and *publick*; it will affect every lover of truth, virtue and liberty; and particularly a *body of men*, from whose true interest the highest ingratitude, and most unnatural and dishonourable usage could never detach him:

*late Lord Viscount Barrington.* 37

him: For he knew it to be the cause of God, however disregarded, mismanaged, or prostituted by weak or designing men: " May his *excellent* dispositions be remembered and *imitated*! particularly " by his own family whom he tenderly " lov'd, and hopes to meet among the " general assembly of the first born at " the resurrection of the just".

But how shall I speak consolation to those more immediately affected by this stroke, especially the excellent *Lady* and honourable *Branches* of my deceased *Lord*? Your loss indeed is inexpressibly great; *but it is appointed for men once to die*: And as it is an honour, let it be a mitigation of your grief, to have been related to so great and useful a man: Look to that time of reviviscence, when you shall again be associated to your friend, and dwell together in immortal and unabating glory and felicity: Let the agreeable prospect of his noble successors inheriting the talents, virtues, and attain-



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tainments of his Father, divert the melancholy scene: And let the example of the late Lord *Barrington*, animate you all to your duty; then shall you enjoy the protection, guidance, and favour of that almighty and beneficent being, *who in the midst of wrath remembers mercy. He will be your shield, exceeding great reward, and your portion for ever.* Since wisdom, might, riches, and virtue itself, cannot secure from the power of death; but all degrees of men must submit to the fixed laws of mortality; let us spend the time of our sojourning here in the fear of God, and resignation to his will; that when death comes to put a period to our lives, *we may lift up our heads with rejoicing, knowing our redemption draweth nigh.* The sincere love of truth, and the practice of virtue, will hereafter introduce us to the presence of God, *to joy unspeakable and full of glory; where we shall have beauty for ashes, the oil of joy for the spirit of heaviness; where*  
*the*

late Lord Viscount Barrington. 39

*the lamb that is in the midst of the throne shall feed us, and shall lead us unto living fountains of water, and God shall wipe away all tears from our eyes. O glorious and happy time, when we shall change these mouldering houses of clay for angelic bodies, and be refined for the most exalted pleasures ! when sin, misery, and death, will be no more ; when we shall be joined to the celestial inhabitants, in acts of spiritual and rational worship ; and cast our crowns before the divine throne ; saying, great and marvelous are thy works, Lord God almighty ; just and true are thy ways, thou King of Saints. Amen.*

F I N I S.

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